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THE GIANT AWAKENED

An important document of missions in China

BY

WILLIAM S. AMENT, D.D.

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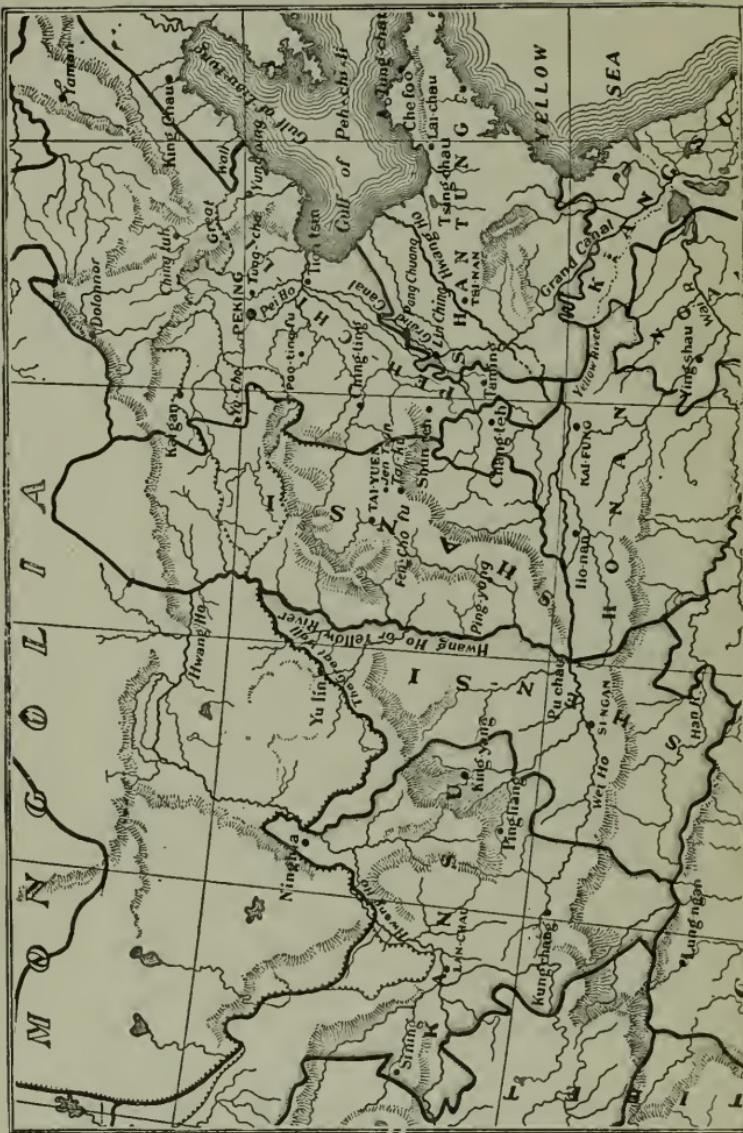
Foreword.

We offer our readers a rarely interesting and valuable number of the "ENVELOPE SERIES" on China. The news from our missions in that country has taken the churches by surprise. We were not prepared for such a rapid spread of the gospel in the land where the Boxers were in control only five years ago. As time goes on, and fuller reports reach us, we realize the magnitude of the present movement toward Christianity and what vast possibilities there are for Christ in this country if the Church at home does its part. Dr. Ament needs no introduction to our readers. His article, entitled "The Giant Awakened," is the best treatment we have seen of the general situation in China. He gives us the background of events without which the recent successes of our missionaries cannot be fully understood. We add a few burning words from Rev. Henry Kingman, recently of our North China Mission, now of Claremont, California. They are from his address at the annual meeting of the Board. We send out this number in the hope that it may help arouse the Churches to one of the greatest opportunities in the history of missions.

Cornelius H. Patton

Home Secretary.

NORTHERN CHINA.



The Giant Awakened.

The Extraordinary Situation in China.

BY W. S. AMENT

The Giant Awakened! Many times this phrase has been used, but the writers seemed to have been a little too ardent. The Giant still slept. This time we think the phrase can be honestly used and can be shown to be historically correct.



NATIVE PASTORS IN FRONT OF OUR PEKIN CHURCH

It would require a keen observer to keep pace with the present intellectual awakening of the Chinese people. Does history present anything like it? Only fifty years ago, Japan began her rapidly expanding life, but Japan is less than one-tenth the area of China, and has only about one-tenth the population. Would a hundred years be granted China to accomplish the same results? But during the last four years China's advance entirely eclipses that of any country in the world in the same length of time.

The Emperor has just celebrated his thirty-fourth birthday (July 26th.) and a native newspaper takes the opportunity of summing up the changes that have taken place in the last few years of Kuang Hsu's reign. It mentions the many changes the Emperor has made in the arrangements for the sake of economy in administration, the establishment of mints and schools for manual training, the establishment of the Board of Commerce and the opening of mines, the abolishing of military examinations with bows and arrows and the beginning of new



LAY SCHOOL—NAN MENG

forms of drill for the soldiers, also new uniforms and munitions of war, codification and modernizing of the laws of the empire; abolishing torture in civil cases, establishment of schools for law and medicine, extension of railways and telegraphs, and, last of all, the innumerable schools, beginning with the primary village school and ending with the University in Pekin. Surely these changes and improvements should be enough to immortalize any reign.

Previous to this quadrennium there were a few schools of importance in several coast cities and one with a limited number of studies in Pekin. Now in all provincial capitals there will be found not only the University, head of the school system

in the province, but usually a Normal College; and the last to arrive is the Medical School. The various technical schools will all soon be here. If the authorities in Pekin are determined on one thing it is that their students shall have equal opportunities with those of western lands. In no country are students treated so generously and their pathway made so easy. The theory of this generosity is that all the students are to serve the state in some official capacity. Poor indeed is the prefectoral or county city which has not its school or schools founded on western



BRIDAL CHAIR

methods of education and for the advancement of western knowledge. Pekin fairly swarms with these schools, many started by personal initiation and private expense. Are they effective? No. That is impossible under the present regime. Good teachers are not to be found. Standards are low. Corruption prevails in the handling of funds. Mutual jealousy exists among those in authority. European instructors are dismissed on the slightest pretexts and, sometimes, those in high positions show small regard for contracts. However imperfect the method, the eagerness for western learning is genuine and persistent. Japanese influence is becoming dominant, and their teachers are engaged on the poorest recom-

mendations, or none at all. One of the Japanese professors in a prominent school is reported to have entered Pekin as a hostler. The Japanese have control of the Normal College in Paotingfu, and have five professors to one of another nationality in the Pekin University.

It cannot be shown that the Japanese are exploiting China for their own advantage. Their advice to the Chinese is safe and wholesome, and they (the Chinese) are showing their good sense in allowing this advice to take effect. Doubtless the most powerful influence to-day in governmental and educational matters is that of Japan. Whatever may be the defects or excellencies of the new life in China, I think it may be safely said — *China is awakened*.

Who is responsible for thus arousing the Giant from his age-long slumbers? Wars, famines, and the general inflow of western ideas have done their share. The expanding spirit of the age has reached China. Merchants, and those in the employ of the government as Customs officers and advisers, have had an influence which has made for the disturbance of the equilibrium in China.

The statement has been made, and we think truly, that the missionaries have been, under God, the largest element in this revived national life. It is the missionary who has touched the village and home life of the people. His light has been shed in myriad places which influences from without could not reach. They have prepared a generation of men and women who will move on to higher and better things for China. This awakening is one of the desired results of missionary activity. Such being the case, we ask, Is it *fair* to arouse the people and then leave them with no further instruction? Is it *fair* that this Giant, being aroused from his slumbers, should be allowed to stumble along by himself? Does China not need friendly aid and encouragement now more than when drowsy and inert? Is it *just* that she should be brought to a consciousness of hunger and then not be fed? Half awake and imperfectly instructed, no one can predict what vital mistakes will be made which may take scores of years to rectify. Is it *decent*, we ask, to give the sight of the good things of Canaan and refuse the taste?

Just now a sign not of comfortable portent is the enlarged military activity, out of proportion to the financial strength of the empire. Uniformed men abound, far more than the real needs of the empire require. Munitions of war are purchased which will soon be old and worthless. The soldiers are taking the lead in asking for the abolition of the queue. So far so good. This is the best work they can do at present.

The educational work of the government suffers for lack of resources. Buildings are poor and equipment most inadequate. Books are difficult



CHAPEL OF AMERICAN BOARD AT TUNG-CHO

to secure and I have seen instruction confined to one book for a school, the teaching being wholly oral, or copied from a black-board. It is pathetic to see young men, anxious to study and with ample capacity to improve, thus handicapped on every side. If one is moved at the sight of the millions of common people bowing down to idols of wood and stone, more sad even is the sight of the half-awakened intellect of China not knowing which way to turn in this, their day. We have helped to arouse this spirit in the people and in the nation. Can we desert them now?

With these other things that have come to China there has come, also, the boycott. The Chinese take to such an agitation with a natural en-

thusiasm. The commercial relations with the United States are intimate. Thirty-five millions dollars of American goods come to China each year and the Chinese send to us about two-thirds of that amount. The two countries are mutually dependent, each possessing what the other needs. Newspapers seem to spring into life fullblown. Malcontents fly to them with their complaints, and their power is rapidly increasing. They are edged tools put into the hands of men lacking historical knowledge and with untrained minds. With this power in their hands will the people use it wisely? Will this new life only lead to confusion, strife, rebellion, death? This consciousness of individualism should be cultivated and become one of the most valued assets of the state. But unless the teacher and the moral leader appear no one can tell where the nation will land. If the spiritual nature of the people can be aroused, if a wind from the plains of Heaven could blow upon them, what could not we expect from the richly endowed intellect and heart of the Chinese?

One man in China seems to be working with an intelligent idea of his country's interest. The man is Ex-Minister to the United States, Wu Ting Fang. Notwithstanding much obloquy and opposition, he has secured the abolition of torture in civil cases (except the most aggravated) and secured legislation on such matters as commerce, patents, trade-marks, and made the relations between people and officials far more cordial than formerly. The whole legal procedures of Chinese courts are to be reconstructed, which means the beginning of a new era in China.

What is needed in China is a new Ideal. The Chinese are beginning to have some glimmering conception that Confucius is insufficient. He is something of a spent force, and was never a great force. He never took a man out of himself, but rather intensified his self-consciousness.

Buddhism has its followers who go to the temples once or twice a month, or when there is danger or trouble, but no life is changed and no force goes out for the regeneration of the nation. The people are tired of supporting the lazy priests and call for a change. They welcome the transforming of the temples into school-houses and gladly place the revenues of the land at the dis-

posal of the official for purposes of education. They hunger for education and appreciate every effort in that line.

To show what the Chinese can become under the influence of the new Ideal as presented by Jesus Christ let us take the case of a deacon in the South Church, Pekin, who has recently, July 8th, 1905, gone to his reward. His name was Heng Jun and he was a Manchu guardsman, for many years on duty in the Palace grounds. He had all the vices common to men who have little to do and must while away a monotonous



A CHRISTIAN FAMILY

existence. He was a gambler, a hard drinker, and was possessed of a violent temper. In fact, so bad a man was he that no father could be found who would entrust his daughter to him, so he was obliged to remain unmarried. After his conversion he preferred the state of single blessedness, and nothing annoyed him more than to have his friends propose his marriage. A mighty change came over him after he gave himself to the Lord Jesus Christ. No man ever evinced a more thorough conversion. No stealing now from the Emperor, no more gambling, no drinking of strong drink, though the appetite seemed hopelessly fixed upon him. So radical a change came over this man, so well known for his evil ways,

that one or two men took it upon themselves to keep watch of him and see if there was not some kind of drug which he was taking to produce these results. One of these men by the name of Ming Pin was so moved by what he saw and heard that he allied himself to Heng Jun and finally came to accept the Christian faith and became one of our most respected members. To our great grief Ming Pin was seized by an attack of cholera in the summer of 1902 one Sabbath Day as he was going to church. He staggered into the home of his sister, where he died, to the last telling his weeping friends not to mourn for him as his peace was made with God. He always attributed his conversion to what he saw in the life of Mr. Heng. In the meantime Heng Jun had been growing in Christian graces and became gentle as a child. Though a single man he became specially interested in children. He was ever their protector and benefactor. At Christmas time, if any one was to tramp to the Southern City, go to the bazaars, and pick out numerous presents for the children, it was usually Deacon Heng who volunteered for this not easy job. Against his reiterated protestations he was elected to the office of deacon and served in that capacity until his death, in July, 1905. He gave of his time and substance freely to the church and refused for years to receive any compensation for his services. It was only when he seemed to be the only man to take a difficult field, far distant from Peking, that he accepted a regular stipend. He had one peculiarity which had a marked influence on the whole congregation — he never prayed in public, and so far as we knew in private — without offering a petition for the Emperor and Empress Dowager. He loved his rulers and his country and never criticized them before outsiders. In no church in China are those in authority remembered more often than by the church at Teng Shih K'ou, where Deacon Heng worshipped. Because of his early excesses, Deacon Heng contracted a disease with which he struggled through long and weary years. He finally succumbed to consumption, preaching almost with the last breath of his life. Almost his last word was "I am sure Jesus saves me." In 1900 Deacon Heng remained on the mission premises till the Boxers entered at the front gate. Not knowing which

way to go he gradually wandered north till he came to his old ancestral home in Manchuria. His relatives, not knowing of his Christian faith, gave him a welcome till his money was exhausted, and then he was invited to move on. Reluctantly he took up the business of fortune-telling, and gained a precarious existence. He wandered back to Peking after the foreign soldiers arrived, but supposing his friends were all dead, according to the report, he continued his wanderings till June of 1901, when just one year after the upheaval he appeared in Pekin, like one risen from the dead. He had been entered as dead on the records of his Manchu Banner. For the last four years he has put all his energies into Christian work, feeling that his time was short. He refused the request of his relatives that he should be buried in the ancestral burial ground, and claimed that as he had been with the Christians in life he must be with them in death. Hence he was buried in our church cemetery, as on the Resurrection Day he wanted to be reckoned with the followers of Christ. Such men are the glory of the Christian Church in China. Though we are not, as yet, reaching men of rank or wealth, we claim the conquest of such men as Deacon Heng justifies the work we are doing and is the evidence of the presence of God in our midst.

There can be no doubt that in North China there is a subtle and persistent opposition to Christianity. People boast that they are "not followers of the foreigner." Officials brow-beat Christians in the yamens, and often they are beaten if they mention Christianity. Without doubt, this enmity emanates from the Palace. The two thousand eunuchs in the palace, to the last one, are our enemies. There is the spirit of fear that in some way or other the growth of Christianity will mean foreign domination and interference with the present management of affairs. With eyes wide open to the benefits of western civilization, the great problem before the authorities of this empire is how to secure the fruits of western development without taking the religion which is the foundation of it all. If the officials had put as much time on the problem of securing the fruits and essence of Christianity as they have in efforts to avoid them this empire would have been Christian long ago.

In China, we may speedily expect to see the most rapid development of Christianity that any country has ever seen. Christianity is germane to the nature of the Chinese. They love its mysteries and delve into its depths with avidity. The deep mystical elements of our faith, so inscrutable to many people of the West, are not difficult for Chinese comprehension. They are Asiatics, as was the blessed Founder of our Faith, and many of the oriental phases of Christian truth are normal to their methods of thought. Christianity needs the Chinese to expound to the



OLDEST CHRISTIAN IN PEKING

western world its deepest mysteries. China belongs to Christ by virtue of His deep love for them and the Chinese need Christ to bring out what is best in them. Methods of thought are natural to them which are unnatural and strained to the occidental. These dissimilarities are so pronounced that a distinguished writer on Oriental matters gives it at his deliberate opinion that the East and the West can never be harmonious on great questions of politics and religion. This gives a sorry outlook for the world. We believe there is a brighter side. Jesus Christ is in His world, and is the Mighty Reconciler. East and West can come together in Him, can become one, while retaining distinct personality, and receiving good each from the other. Each is

indispensable to the fullest development of the other. A full-orbed Christianity calls for the conversion of the Orient.

You ask for the situation *now*. Our Lord is now rejected. Wrong sits enthroned on the chief seats of the empire. Christian states, England, France, Germany and the United States have all treated China in a way which does not commend the Christian religion. The Chinese are afraid of Christianity. It gives too much power to common people. It teaches an honesty which interferes too markedly with the customs of Chinese officials. It curtails their perquisites. It would call for audited accounts, and something fixed in the matter of salaries and expenditures. Hence the dread of Christianity on the part of officials at least, till they are through with public life.

You ask again for the situation? I reply, missions are doing a splendid work in China. Churches are found in all the eighteen provinces. In one generation the number of communicants has increased ten fold. Colleges under Christian auspices are found in nearly all the provinces, and day schools abound. Officials speak warm words of approval of the educational work done. Among the notable events during the last year has been the rapid rise of the Church Federation movement. Several Presbyterian denominations have sought and effected a union. Co-operation is desired on all sides to avoid over-lapping and unnecessary expense in all forms of work. The federation sought involves the use of common terms for God and Holy Spirit, the use of a common hymn book, common designations for churches and chapels, and a wise division of the field.

The movement bodes well for the future and seems to meet with favor from the great majority in China.

What is the situation? For Peking, the best year in the history of the station. There were one hundred and ninety-five accessions to the churches and the largest contributions in our history. Two native pastors were ordained and are doing fine work. We have a large Grammar school and a dozen or more elementary schools. Our audiences are increasing in size so that the new church, which seemed so large, may prove too small, as it is now on special occasions.

Beginning in March of the present year, special meetings were held in Peking, in charge of Y.M.C.A. Secretary Gailey, of Tientsin. Though his help was for only a brief time, all felt the uplift of his presence and the value of his teachings. After his departure a study of the general topic of the Holy Spirit was continued for three months. Andrew Murray's book "The Holy Spirit of Christ" was the book of reference. The response to such teaching is most encouraging. The existence and presence of the Holy Spirit are not matters of doubt to our people. They can



CHINESE WOMEN CARRYING THEIR BABIES

say "we believe in the Holy Ghost." But like all people in all churches our people are apt to slump back into the old ruts. It is the long, strong, loving pull that tells in China. No sudden spurt of activity can hold them to the work and the life. The church must furnish equipped men as leaders. Foreign supervision will be needed yet for many a long year. The trend of ages cannot be overcome in a generation or two. They are not independent thinkers on religious subjects. They have a poor historical background. They have had their thinking done for them for too many centuries.

* * * * *

Since the above writing was begun, we find

that we have been far too conservative in our estimate of the reform movement which is abroad in China. The native leaders in Peking have now announced their desire for a newspaper devoted to the interests of women in China. This, certainly, is a startling piece of news. While it may not go on to full accomplishment the very fact that such a thing was thought of is matter of astonishment. The women of Shanghai have joined in the boycott there and have suggested ten ways by which they can help the boycott to success. Presto! The women of China supposed to be enslaved and inert, suddenly show signs of intellectual life, which revival may become an important element in the regeneration of the empire. Is this vast rich ore of woman's intellect in China to be utilized in national awakening? A nation which is ruled now by the most vigorous intellect in the empire, certainly, cannot object to the training of all her sisters. In scores of well-conducted mission schools, girls approaching twenty years of age or beyond study geometry, astronomy, and delve into chemistry and physics. No one who has assisted in the instruction of these girls dare assert that they are in any degree behind their sisters of the West in intellectual qualifications. They read history, write essays, and grow into teachers, doctors, nurses, educated women all of them, and able to stand by the side of the best women of the world. There is a vast and growing Christian literature which reaches men and women alike. Several societies are at work in the preparation of this world's literature, which work commends itself to the merchants and bankers of China who are beginning to grant some support. Here is a field for the activities of the ablest men in the world.

The end of our activities is the establishment of a Christian civilization in China — not American, not British, *but Christian*. This is to be accomplished as much by operating as a leaven, as by facts which can be written in a statistical table. Christian nations owe a debt to China in view of material gains which have come to them through commerce, war, or labor. Western nations owe a greater debt in view of the gospel privileges which have lifted them from barbarism to civilization. China belongs to Christ, bought by His

blood, and by the blood of ten thousand martyrs and the vicarious sacrifice of one hundred and sixty-eight foreign missionaries. North China now becomes sacred soil to the believers in Jesus Christ who would march up the steep ascent with Him. The gospel is the only hope of China. The awakening consciousness of the Chinese writhes under their feeling of inferiority and resents their treatment in the past. The day of retribution will arrive. Unless Christianity comes to the rescue the spirit of revenge will take possession of them and we shall see that mon-



THANKSGIVING SERVICE, PAOTING-FU
First anniversary of relief of Peking

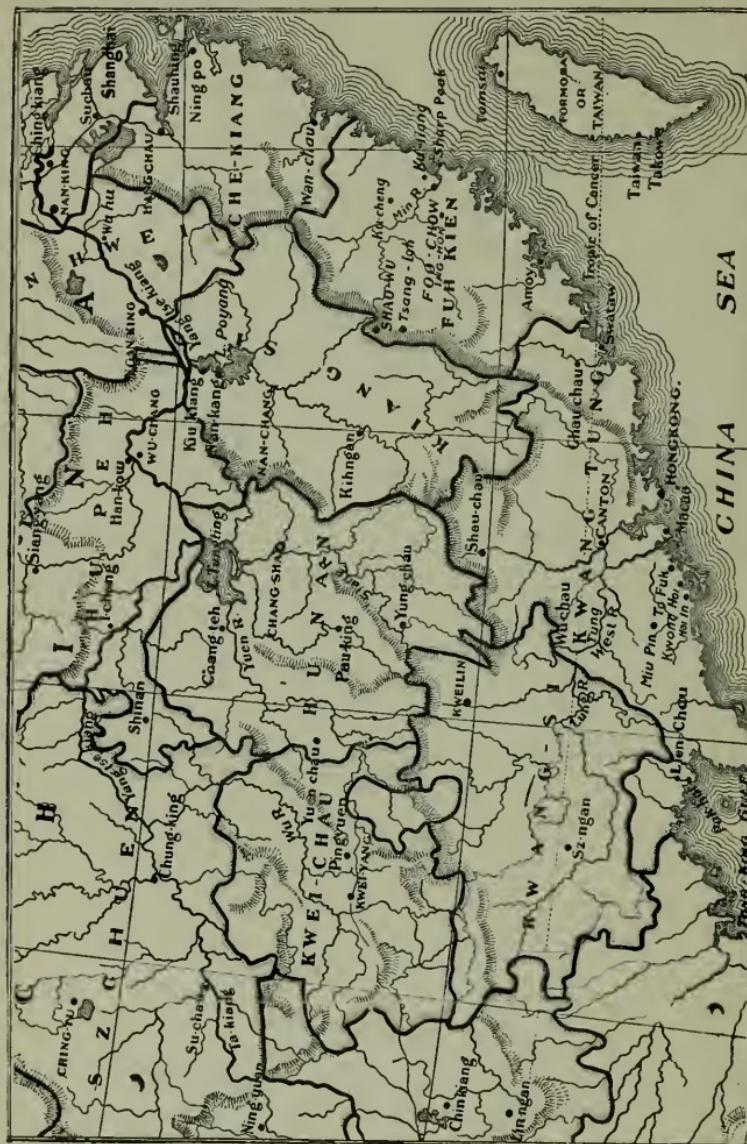
strosity in history, an awakened intellect and a depraved, revengeful heart.

Our annual meeting (August, 1905) has just closed. The impression left after listening and participating in the reports and discussions, was one of mingled pain and hope. It is more than pathetic, it is absolutely painful, to hear the pleadings for help, to see the opportunities made by our efforts, and to know the inability to enter in and possess the land. Schools are crippled, churches discouraged, hearts broken, because of this lack of support from the home land. Even though the native churches do a full share in the support of local work, (and that is about all we can expect of them in these initial stages of their

growth) still if we grow we must continue to expect a generous support from the home end. The government is opening an indefinite number of schools and will give a training which eliminates the religious element from the natures of the students. The great danger for Young China will be in the near future, not from the worship of idols and the crude heathenism of their fathers but rather the agnostic and critical spirit which will doubt all that others believe. Hence the policy of the missionary, with the best wisdom that he can acquire, will be to construct the new rather than attack the old systems.

The organization of Christian ideas in China will mean the gradual extinction of idolatry and heathenism by a process of gradual death from inanition. Heathenism will never have its renaissance in China as in the Roman empire under Julian the Apostate. The work of missions may soon reach a crisis, especially in the matter of education. In this matter, the Chinese are in serious earnest and will spare neither expense nor time in improving their schools, till education shall come within the reach of the humblest. They appreciate learning and have always rewarded its successful scholars. Here they can work *con amore*. Hence we are safe in predicting a survival of interest in education beyond the initial stages. If mission schools are to sustain themselves in this competition they must be well supported and the grade of excellence maintained. This will mean endowments for the College and good instructors in all the schools. If the Union College in Tungchou could be favored with a generous endowment its scope might be greatly enlarged and be relieved of an anxiety which now seriously interferes with the best work. Equipped men and women, without theological training, we think might be sent to China and good results would follow. Our churches need a trained and enlarged constituency which will be large enough to create a sentiment in the community and have to be reckoned with in matters of popular interest. Selfishness is now the prevailing spirit in official circles and optimism an unknown quantity. The broad, cheerful outlook for this distracted empire will only come when fresh gales blow upon them from the plains of Heaven. Help the mission that we may help

this empire which is struggling for life. If ever there was a situation which called for the sympathy and generous, spontaneous, hearty spirit of helpfulness it is this situation in the eastern part of the World, which we call Old, but which we are seeking to make New.



SOUTHERN CHINA.

The Answer of the Churches.

BY REV. HENRY KINGMAN,
of Pomona College, Cal.

(*Extracts from an address at the annual meeting of the Board.*)

What answer shall the churches of America make to the appeal that we have heard? What is there that we can do to meet the exigency? One or two things should clearly be borne in mind. First, that at present we not only are not meeting the opportunity, but are actually wasting the accumulated fruits of a generation past. The choicest results of thirty years of labor are gathered up in the educational work that furnishes the teachers and pastors for the church. You have heard how our poverty is making it impossible for us to use the product of our college and of our seminary. We are casting away the most hardly garnered harvest of a life-time of labor. Each one of those young men represents thirty years of missionary work at its best; to let them go now as we are doing without employment in the lines to which they have given their lives is to retreat from the positions that we have gained.

We are actually spending less money for general work than we were fifteen years ago. It needs no reflection to see that this policy is like a breaking of faith with those who have trusted that their labors would be carried to their full fruition.

I have in my pocket letters just received from several of those who have given the whole of a long life to China, pleading with the church at home to keep faith with them, to gather up and conserve the fruits of their life work, not to forsake and scatter them. I cannot read these letters. I will not speak for the living, but I will venture, reverently, to say one word for the dead. Of the young men and women to whom I said good bye in China six years ago, my associates and friends, some, you remember, were caught in that wave of Boxer fury and piteously overwhelmed. I have never dared to reflect much on their death — the mystery of it is too painful. But this is coming to be clear.

In those last days when they knew that escape was impossible, and the end was near, some of

them at least, as we know by messages and scraps of letters, accepted for themselves the sacrifice that they were making. In the spirit of their Lord they offered themselves for China, being confident that the sacrifice would not be in vain; that the blood of the martyrs would be the seed of the church; that the great Christian church at home which had sent them to die would take up and carry forward with greater zeal and devotion the work that had cost so much; and that, so the Master would more abundantly be served by their death than by their life. This was the consolation for some of them in those midsummer days.

Tell me, honestly, could they or we have believed that five years later the church of Christ at home would not have advanced one step, but would even be letting slip the very precious fruits of their brief work, and pleading poverty as a reason for leaving half deserted the fields that had been their home? Could they have dreamed that their devoted sacrifice would stand out so strangely against the background of cool indifference? Yet this has come to pass! It is for us to end the reproach and pity of it, and to follow them and our Lord in a spirit of like devotion to the people that together they loved.

For a month past that time-worn incident of Robert Bruce has been running in my mind in this connection. You remember Robert Bruce, lover and champion of Scotland, giving for it his life? And when he died, that they might not utterly lose his presence with them, they embalmed his heart, and placed it in a golden casket. Many days thereafter, when Scotland was hard pressed by foes, they carried the casket with them into the fight. The battle went against them, and by sheer force of numbers they were being crowded backward into flight. Then their leader, rising in his stirrups, hurled the sacred relic by its chain far into the enemy's ranks, crying out: "Oh heart of Bruce, lead on!" And the steel was not forged that then could have held back the resistless charge of the Scottish infantry under such a trumpet call to follow where their hero's heart had gone.

Those broken bodies of our friends lie to-day under the gray walls of Paoting-fu, and in far-off

Shansi. They are our heart of Bruce. We cast them there. They gave their lives in a great devotion to the kingdom of Christ in China. We cannot but follow them in a like devotion, except at a sacrifice of honor. If any pressure of our own needs, or the insistence of perplexing socio-logical problems here at home, or the insidious demands of personal luxury, lead us to indifference or forgetfulness in the face of that call to keep faith and honor with Christ and Christ's martyrs, we are in the way of shame. But we will not retreat from those who have fallen in the press of a great struggle; we will not betray their confidence, nor the confidence of those still in the press of the fight. We have not met this evening to retreat but to advance even at a cost. And possibly, in the effort to advance China, we shall find ourselves and our churches coming into closer company with the Master and Leader here at home.”

Interesting Information as to China.

The debate as to the population of China is practically at an end, as the Chinese government has issued an official estimate. This estimate, which stands in the place of a census, makes the population 407,233,029. This gives to China somewhat more than one-fourth part of the population of the globe. At the close of 1903, there were said to be about 20,000 foreigners resident in the open ports,—5,662 being British, 2,541 Americans, and 5,287 Japanese. Since that date the number of Japanese has greatly increased.

The old religions of China are Ancestor-worship, Animism; Confucianism, Taoism and Buddhism. Estimates of the number of adherents of each are mere conjecture, the really permanent form of religious observance being Ancestor worship. In Mongolia and Tibet, Buddhism prevails, and there are about 30,000,000 Mohammedans in the Empire.

The four missions of the American Board in China enroll 107 missionaries, 39 of them being men. The native laborers number 580, and the 103 churches have an enrolled membership of 9,573, of whom 1,684 were added last year.

Within the last five years, notwithstanding the fierce fires of persecution the membership has increased over 3,500.

Including our own Board, there are some 56 evangelical societies doing missionary work in China, the oldest of these being the London Missionary Society, which began work in 1807; the American Board being second in the field, beginning its work in 1830. The China Inland Mission has the largest force, numbering 763 missionaries, being followed by the Church Missionary Society, with a force of 230.

Statistics for 1905 show that there are in China to-day, representing the 56 Missionary Societies, 2,708 missionaries, 5,700 native workers, 3,316 places of worship, with 144,237 professing Christians, 1,570 elementary schools, 129 of higher grade, 138 hospitals and dispensaries, and 24 publishing houses.

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I give, devise and bequeath unto the "American Board of Commissioners for Foreign Missions," incorporated in Massachusetts in 1812, the sum of dollars to be expended for the appropriate objects of said corporation

